THE Antichristian Presbyter: OR, ANTICHRIST TRANSFORMED;

ASSUMING

THE NEVV SHAPE OF A Reformed Presbyter, as his last and subtlest Disguise to deceive the NATIONS.

REVEL. 13. 11, 13.

And he had two hornes like a Lambe, and he spake as a Dragon, and he doth great Wonders; so that he maketh fire to come down from Heaven on the Earth, in the sight of men. And he deceiveth them that dwell upon the Earth, by reason of those miracles.

By RICHARD LAURENCE, Marshal-Generall.

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Commissioners. The Par. answer to the Kings Message. FINIS.

The Epiſtle to the Reader.

Christian Reader,

I Would not have thee flatter thy expectation, by thinking to meet with ſomething in this Diſcourſe, *that ſhould tend to the ſetting up, or caſting down any one practice or opinion now received or held forth by the* Believers (of ſeverall judgments) in this Kingdom, *which are but as ſo many Bubles riſen upon the water: And when a ſtrong gale of that Spirit, which bloweth where it liſteth, ſhall breath upon them, they ſhall all break and fall,* and ſhall become a pure River of living water, clear as Chryſtall proceeding out of the Throne of God, and of the Lambe: *But that which I do heer endeavour to hold forth to thee, is only a diſcovery of that* Myſtery of Iniquity, *which aſſumes ſhapes and formes of* Religion, *for no other end, but to deſtroy both* Moral and Divine Rights and Priviledges

viledges. *And having had occasion, by reason of my employments in the* Army, *to ride through most parts of this Kingdome very lately;* I *have observed these things which* I *here represent to thee: hoping, that not only Thou, but those whom* England *hath chosen to be their Overseers, and* God *hath used to be their Deliverers, will observe what Vipers they have in their Bosome, such as hold forth an Apple in their mouth, but have stings in their hearts, such as only kissed with an intent to betray. That which moved me to pen it, was out of conscience to that* Covenant, *which many of these Deceivers have swallowed down: it would be well for the Kingdome, if there were more* Covenant-Keepers, though fewer Covenant-takers. *I shall direct thee to what followeth,* & rest thine in that everlasting Covenant, which doth not only bind us, but affect us in truth, and faithfulnesse one to each other.

R. L.

A briefe Discovery of old Antichrist in the new shape of *Presbytery*.

EXperience teacheth us, that it hath ever been the way and practice of that man of Sin, that mystery of Iniquity, that enemy to all peace and righteousnesse, [commonly called by us, *Antichrist*, and known to us onely by the names of Pope, Jesuite, and Papist, &c.] to transform himselfe into that shape or likenesse, which he conceived would be most advantagious to his designes.

For, before the time of this Parliament, we thought he had onely dwelt at *Rome*, and *Spain*, &c. among the Papists, and that the hanging of those halfe-score men for the Gun-powder Plot, had frighted him cleare out of *England*. [But while we cried, Peace, Peace, behold trouble.] And when he thought the time of our desolation drew nigh, then the time of our deliverance was at hand.

For when he saw there was no remedy, he was very forward to have a Parliament, thinking they would have done as some had done before them; to have given all the peoples rights and priviledges to the King, to purchase to themselves great estates in Court.

But God gave us men of publick spirits, which resolved to offer up themselves, and all that was deare to them, to maintain the peoples rights and priviledges, so much invaded by the great-Ones of this Kingdome, and their Flatterers.

And before they were well warmed in their seats, there came petition after petition, and complaint after complaint, they could not tell which to heare first; many of them wondring the people

should

ſhould lie under ſuch heavie oppreſſions, and yet be ſo ſilent. And when they began to enquire into the buſineſſe, they found the people were like a Horſe in a quagmire, the more they ſtrove, the deeper they ſunk: For though they had appealed from Court to Court; the higher they went, the worſe they were.

This ſeemed ſtrange to them, that in ſuch a place as *England* was (where there were ſo many grave and learned Divines, ſuch a powerfull Miniſtery, the whole Kingdome being lookt at as a Church of Jeſus Chriſt;) there ſhould be ſuch unheard of oppreſſion and tyranny.

And enquiring into the cauſe of theſe things, they began firſt to enquire whether that old enemy of mankind, which was alwayes a deceiver of the people (*Antichriſt*) was not crept in among us again. Which made *Henry* the eighth ſpill ſo much innocent blood in this kingdome, hanging to day a Papiſt for his Religion, and the next day a Proteſtant for his Religion; Having his reigne in burning and deſtroying religious people in this Kingdome, untill the end of Queen *Mary*, and was wholly caſt out of Church and State, as we thought, by the Parliament in the reigne of Queen *Elizabeth*.

After which we grew ſecure, we thought *Antichriſt* had been but of one religion.

Then they began to enquire what Papiſts were about the King; thinking they might be the cauſe of all this miſchiefe: for they had not heard that this deceiver had been any thing but a Pope, or Jeſuit, or Papiſt at leaſt.

But when they had found out the truth of the buſineſſe; this cunning Sophiſter had turned Proteſtant, a zealous Common-prayer-book man, and would goe to Church twice a day at leaſt.

And after they found it was *Antichriſt* indeed onely changed his ſhape, they began to ſearch further, to ſee how large his dominion was.

And well knowing he doth not uſe to trouble poore folk much, they began firſt at the Court; and going with the King to the Church, there they found him as buſie as could be, bowing to the Altar, and reading Common-prayer, and ſinging the Letany, with a great deale more ſuch ſtuffe.

And when he had done that; upſtart he into the Pulpit in the likeneſſe

likeneſſe of the Kings Chaplain, and there he tells them the King was accountable to none but God for his actions; and, that all his ſubjects enjoy'd, was wholly at his diſpoſing, whether liberties, priviledges, or eſtates, &c. and thoſe that would not ſay ſo, were traytors.

And after further enquiry, they found him in all the chief Offices about the Court; and for feare he ſhould not be neere enough to the King, he was crept into bed to him.

A little after they found he was not onely about the Kings perſon, but was gotten into moſt of the chiefe places of Judicature in the kingdome.

They found he had been a great Privy-Counſellor for many yeares, and had been acting many wicked deſignes tending to the inſlaving of the people, and deſtroying Religion.

He had been the onely means of procuring Ceremonies, and a Book of Common-prayer to be impoſed upon the Church of *Scotland*. And becauſe they would not ſubmit, they being impoſed by the Kings authority, he perſwaded the King to raiſe an Army to force it upon them; and had not our God (which never was a friend to impoſers of formes) ſtood for them and us by them, we had been all enſlaved at that time.

After further enquiry, they found he had been in the likeneſſe of a learned Judge, and had rode moſt of the circuits in *England*, and had ſold the poore for a peece of bread. And where ever you finde him, you may obſerve hee loves money well: for hee did not uſe the Law to judge by, but judged for men as they were able to pay him. And from thence it was, you had ſo little protection by the Law.

He could perſwade the Judges, and moſt of the Lawyers in the Kingdome, that it were lawfull for the King to raiſe money of the free-born people of *England*, whether they were willing or no, and bids them call it *Ship-money*.

He could make it lawful for the great men in the kingdom to take away all the poore Countrey-mens Commons, though they had never ſo ſtrong Charters to ſhew for them, onely tell them it was the Kings pleaſure.

If any well-minded Countrey-man which thought his own Birthwright and his Countries priviledge worth the ſtanding

for

for, did but ſtand up in his Countries behalf, he preſently muſt be made an example, (and was befriended if he eſcapt with his life though he loſt all he had beſides) for fear ſome others ſhould play ſuch tricks.

Nay, he had almoſt perſwaded the Lords of the Copy-hold-Mannor, that their Fines which were never known to be but ſet ſums, to be at their wills: And thereby would haue diſpoſſeſt many thouſands of the Commons of *England* of their Inheritance their Fathers left them.

Thus my honeſt Country-men, what ever you were born too, ye may ſee what you were neer brought to. If I ſhould inſtance in all particulars of this nature, I ſhould fill a Volume, as bigge as your Church Bible: If you be forgetfull, or have a bad memory, I ſhall commend the Star-Chamber to you for a ſtudy, which is a very convenient place for that purpoſe.

After they had diſcovered what work he had made in the State, they began to enquire, whether he was not crept into the Church or no, and when the truth came to be known he was Archbiſhop of *Canterbury*. And after further enquiry, it appeared, there was not a Dioceſſe in the Kingdome but he was the Biſhop of it, and not a Living worth a hundred pounds a year, but he had the diſpoſing of it. Nay, becauſe he underſtood the people would not reſtore him all thoſe great Livings, which *Henry* the 8. took from him, under the ſame tearmes and names; he then held them, rather then he would be without, he new chriſtened them too, And ſome he calls Church-livings, or Spiritual means, or the Churches Inheritance. And I believe it is all the Inheritance he deſire his Churches ſhould have: for hee can make a whole County of Temporall meanes all Spirituall in half an houre, and make you believe its Blaſphemy to ſay to the contrary, and Sacriledge to take it away again.

There are two other little ſtipends, which like a Carefull Father, he hath procured for his youngeſt Sons; and thoſe hee calls Glebe-land and Tythes: So rather then any of his Tribe ſhould not have an office in the Prieſthood, he will have them Leviticall Prieſts.

But if they were not fit for Prieſts, he had other employments for

for them: for he was not only a Courtier himself, but he kept a Court too.

And this he called a Spirituall Court: it had other names, as sometimes the Chancellours Court, or the Commissaries Court: but they that gave it the right name, called it the Bawdy Court: What the Revenue of this Court was yearly, I cannot informe you: but I am sure, they maintained a great and ungodly company.

And set but a-part the Crown-Land, and the Inheritance of the Nobility in the Kingdom: and though his Tribe did not amount to the five hundred part of the people; yet he had engrosed into his hands the fourth part of the Commons Inheritance.

And if you please to mind what work he made in the State, and how well he throve in the Church, if he had not bin discovered & stopt by the Parliament, he would have made as many goe bare-foot, and bare-leg in *England*, as doth in *Scotland*, in a very short time.

After they found how rich and mighty hee was grown in the Kingdom, they began to inquire into his actions, and there they found he had been doing the very same things in this shape he used to do in the other.

There were all the godly Ministers in the Kingdom either banished or silenced; except some few which were able to make good friends, or could dispense with most of his Popish Ceremonies, with many thousands of godly people scattered all over the world, as they were at *Jerusalem*; witnesse, *New-England*, *Virginia*, with many of the remote Islands, *Holland* is not exempted.

If you would have further satisfaction, I shall referre you to the foure Champions of these times, viz. Mr. *Prynne*, Dr. *Bastwick*, Mr. *Burton*, and *Lieu. Col. Lilburn*: I wish them to remember the losse of their eares, their branding in the face, their pillory, their whipping-Cart, their exile and imprisonment. Ask them, if Antichrist cannot persecute as well in the shape of a Protestant as a Papist.

Know of them whether the enjoyment of this Parliament be not the greatest outward mercy that ever God gave *England*, and themselves in particular. Ask them again, if Antichrist be not a persecuter in all the shapes he assumes? and whether the

ſpirit of perſecution be not the ſpirit of Antichriſt, or no.

Thus (my honeſt and ſoon-deceived Countrey-men) you may ſee by theſe few hints, among the many thouſands you may remember of the ſame nature, what condition you were in when God raiſed you up this Parlement to be your deliverers, and what a work they had to undertake in your behalfe: They had only of theſe two things to chuſe one; either to give you and your poſterity up to ſlavery, or run the hazard of the utter ruining themſelves and families.

I need not tell you which it was they choſe; but where they begun, will be worth your obſervation.

They did not begin to lop off the branches, but to hew downe the main body of the tree: the firſt men they call'd in queſtion, being the two greateſt Subjects in the Kingdom, *viz.* the Lord Deputy of *Ireland*, and the Biſhop of *Canterbury*: if they had queſtioned more of them, then we had been quietter ſince.

But as ſoon as this wiſe Obſerver of Times, ſaw what would befall him, he preſently would change his ſhape again, and would be in the likeneſſe of a bleſſed Reformation, as he called it in the dayes of Queen *Elizabeth*.

When that trick would not ſerve, he knew there was no other meanes left now, but his laſt ſhift, which was to ſee if he could ſtirre up the people, to riſe with the King, to cut the Parliaments throats, and by deſtroying them wholly, to inſlave and vaſſalage the people for ever.

Thus you ſee what ever he faith, you never know what hee meanes, till the laſt.

What he did in this kind, I ſhall not need to rehearſe to you: wofull experience I hope hath convinced you; though I am able to particalarize as many of his wicked, cruell, and barbarous actions, as any one man in *England*.

But for further ſatisfaction, I ſhall refer you to *Faringdon* in *Berkeſhire*, to *Prince Maurice* his march, through *Somerſet and Dorſetſhire*; to *Gorings* Horſe in *Devonſhire and Cornwall*; to Prince *Ruperts* march through *Lancaſhire*; to *Layton-Buzzard* and *Wooburn* in *Bedfordſhire*: the Queens ſhriving of *Burton* upon *Trent*.

And if you pleaſe to make each of theſe a Biſhop, I ſhall furniſh

ſh you with as many Rapes, Murders, Robberies, and unheard of Cruelties, as ſhall make them a ſufficient Dioceſan Prieſthood.

Thus have I endeavoured to trace *Antichriſt* in his own ſteps to deſcribe his habits, diſcover his practiſes, and have given thee ſome hint of his actions; to this end, that if ever thou ſeeſt him or hear of him again, thou mayeſt know him.

For be you ſure, as long as there is ſo many great and ſpiritual Livings in the Kingdom; ſo much Glebe-land, and other good things called Tythes: He will not out, he will aſſume ſome other ſhape: he cares not what it is, ſo he may but do his work, and receive his wages; which is, as you have heard, to rob, kill, and deſtroy you, and will make you pay him well for it too.

Now let me intreat thee by the way, to take notice, what a wonderfull deliverance God hath wrought for thee, by the hands of thoſe men, which this Monſter would have turned thy hand againſt; that if ever Nation or People ow'd themſelves to a Parliament; this Nation doth.

And though there be many Sons of *Belial*, which had rather ſee the Kingdom ruined, ſo they might have the deſtroying of it: by fighting againſt them, then to have it ſetled in truth and peace by them: yet let them know, with all the enemies they have in the world, that if that God which hitherto hath been their wiſdome and ſtrength, doe keepe them cloſe to the work they have begun, *viz.* to loſe the bands of wickedneſſe, to take off heavie burdens, to let the oppreſſed go free, and to break every yoake: though all the power of Hell and Earth ſhould ſet up themſelves againſt them; *The Lord of Hoſts is our ſtrength, why ſhould we fear? the God of Battell is our ſalvation, why ſhould we be afraid?*

But now my honeſt Country-men, after all this care taken and hazzards run, and bloud ſpilt: when the Parliament with all the reſt of their faithfull friends, ſcattered abroad from their owne homs in the Kingdomes ſervice, had thought their work had bin done, and nothing remained, but to receive the fruit of their former labours, which is an equall participation, with the reſt of the free-born people of *England*, of their liberties and priviledges due to them in their ſeverall places and callings; yet, even while they were all crying *peace, peace*, behold *warre*.

There appeares another Generation of Earth and Hell, like that

Beast in the 13. of the *Revel. verſ.* 11. *Whoſe appearance is like a Lambe, and yet ſpeakes like a Dragon, his voyce being nothing but of war and bloud-ſhed.*

Many thouſands of ſuch, as the *Parliament* had at their mercy, and hath given them their liberties and eſtates upon eaſier terms, then ſome thouſands of their own friends have preſerved theirs by taking their parts.

And yet all the practice of theſe men is in ſpeaking evill of the *Parliament*, indeavouring to render them odious to the People; ſaying, *they are all Independents, and will have no King*, with a thouſand ſuch falſe aſperſions and lyes, making their boaſts, they are confident of another day, and that the war is not yet begun, & that they hope to ſee the Tyde turnd ere long, with many ſuch expreſſions.

That while the Parliament is disbanding their Armies, ſlighting their Garriſons, indeavonring by all poſſible meanes to eaſe the people of their burdens they have ſo long groan'd under, by reaſon of the warre;

Theſe ſervants of that wicked One are ſowing a new ſeed, fomenting a new warre.

And becauſe their old Names of Papiſts, Malignants. Cavaleeres, &c. are grown ſo odious to the people;

Therefore this cunning High Prieſt of theirs, *Antichriſt*, teacheth them to call themſelves *Preſbyterians*.

For, ſaith he, by ſo doing, with ſome other tricks I have, wee ſhall gain the *Scottiſh Nation*, with a conſiderable Party in the City to thoſe we have there already, and ſet it hard to make a diviſion in the Houſe, by being in the likeneſſe of *Preſbyterians*, till ſuch time as we have gotten the King into his power, and a conſiderable Army of *French*, and our *Catholick Brethren* in *Ireland* about him.

And then we will put the *Scots* in minde, that they were the Beginners of all our troubles, and that they have been twice proclaimed Rebels for fighting againſt this King. We will then tell them of the old ſaying, *It is no deceit to deceive the Deceiver*.

We will then put *London* in mind of their former Zeale to the Parliaments Cauſe, and let them know, our good King hath often times called them the Rebellious City, and had long agoe given them us for our Arrears.

We

We will then tell our *Presbyterian Brethren*, of their infirmities, our faithfull Brother Bishop *Maxwell* reckons up in his Book, entituled *Issachars Burden.*

We will then convince them, as they would have convinced the *Independents* with an Ordinance against Heresie and Blasphemy &c.

Thus friends, if ye have not resolved, to say its dark, when the Sun shines, if ever your parsons tell you so, you may see this Spirit of *Malignancie* and *Antichrist* in all parts of the Kingdome, in the shape or likenesse of *Presbyters.*

If there were but a Garrison slighted, or Souldiers disbanded, where the Parliament conceives them useless to the Kingdome, they are told, it is, because they are *Presbyterians.*

If there be but an Officer cashiered in the Army for the most vild misdemeanour that can be committed, be it Drunkennesse or Swearing, or Whoring, or plundering, &c. be cryes out, it is because he is a *Presbyterian.*

And thus I could instance in many particulars, but I reserve them for future occasion.

And if this trick be but a little better learned, the Parliament shall not call in a Malignant to pay his Composition, but hee will presently cry out, he is sequestred for being a *Presbyter.* Nor punish a Priest for Faction in the Pulpit in endeavouring to render the Parliament odious to the People, but he will cry out, he is a *Presbyterian.*

As if the being a *Presbyterian* were a tolleration to commit all kind of wickednesse without controll.

As if Faction and Sedition, with Drunkennesse and Swearing, &c. in *Presbytery*, were as absolute *Jure Divino* as their Government.

Nay further, if you ride through the whole Kingdome of *England*, and Dominion of *Wales*, except some few Parishes, where there is a very good Living of 100.l. or 200.l. *per annum.*

Who shall you find but some old-fashion'd Common-prayer-book-Priest, and all he is able to observe out of the Directory, is, to read a Chapter, sing a Psalm, and say the peace of God, and away goes he to dinner, he hath most skill of that.

If yee doe now and then meet with a second sort of them; which

which, with a great deale of care, and pains-taking, can write as much in a peece of paper in ſix-dayes, as he is able to read in halfe an houre on the ſeventh day, and adde but thus much (*ex tempore*) to it.

O theſe curſed Schiſmatickes, Sectaries, Heretickes, Independents, &c.

He is a mighty well-gifted man; he is fit to make one of the Claſſes, at leaſt.

Nay, a man may goe into a thouſand Pariſhes in this Kingdome, and demand but of the Parſon, why he doth not weare the Surplice, and read Common-prayer, and bow to the Altar as he uſed to doe;

And all the anſwer he can give, is, the Parliament hath put them down.

*A*sk them why they obſerve the Directory; why, the Parliament hath put it out. Or, ſome of them are ſo learned, as to ſay, they have impoſed it, or eſtabliſht it.

So that we want nothing but a Parliament to eſtabliſh Popery: for we have Prieſts as ready to officiate, as any Kingdom in Chriſtendome.

Theſe things conſidered, what manner of Church-goverment are we like to have, think yee, when we have like people, like Prieſts?

*A*nd yet all the ableſt Miniſters of the Kingdome muſt be gathered together at *London* to teach one another, and the poore ignorant people in the Countrey, periſh for want of knowledge.

Doe yee think it would not be a more Chriſtian brotherly way for them, to goe up and down the Countrey teaching the Goſpel; then to be at *London* procuring puniſhment for the people for their not believing it before they have heard it?

A man may ride twenty miles together in ſome parts of the Kingdome, and not finde two men in a Pariſh, that know what a Presbyter, or Elder, or Deacon is, except yee mean Biſhops and Arch-deacons, ſuch as they uſe to have in another ſhape.

All I would deſire you to obſerve from theſe things is this: what ſmall reaſon any honeſt people of this Kingdome have to blame the Parliament for not ſetling Church Government, when the tenth part of the Kingdome is not capable of receiving

ceiving it, nor the tenth part of the ministery capable of officiating it.

My honest Countrey men look about you, be no more deceived; for all the noyse you heare in the Kingdome is not for Presbiter-Government: they do but put on the same Government to see if they can deceiue him of his Birth-right; for godly Presbyterians, and godly *Independents* must all drink of one Cupp, and they that have the last draught may come to have the dreggs too for ought I know.

And if not godly, ye may be *Presbyters* and *Independents* too, you are not the men they aime at.

But now it is come to this passe, that if a man do but speake well of the Parliament, what ever his Judgement be, he must be an *Independent*.

Nay I have observed it, having had occasion to ride through most parts of this Kingdome lately, that there are many godly conscientious people which have not a preaching Minister within five miles of them, and if there, hardly worth the going to, and some of these people for using meanes to procure a preaching Minister; for so doing are called *Independents*, and for such, hated and abused by their Malignant dumb Preist, and the rest of their Neighbours.

I could instance many particulars of this nature, I shall onely name two.

The one is at *Charlbury* in *Oxfordshire*, the Parish being great hath three Churches all in one simple fellows, hands, hardly fit to make a Clarke, one of the places having a competent meanes to maintaine a Minister, hath indeavoured to procure one, and for so doing, are called *Independents*, and for such hated and dispised.

Another place is at *East hendred* in *Berkshire* where there is a wicked Malignant Prieſt called Doctor *Rogers*, he was the Kings Chaplin in *Oxford*, his parish preferred Articles against him to the Generall, the Generall referred them to the Committees, the Articles were these or to this purpose. That the said Doctor *Rogers* had severall times delivered in the Pulpet before his parishoners, these or such like expressions.

That the Parliament at *Westminster* were Rebels and Traytors.

That

That he hop't to see their heads from their bodies, and their Limbs drying in the Sun.

That it was Treason to call them a Parliament.

In his prayer, praying for their confusion under the names of the Kings enemies.

Comparing them to *Korah*, *Dathan*, and *Abiram*, and wishing the earth might open and swallow them up: frequently praying they might be like *Oreb*, and *Zeeb*, and that they might flee before the Lords annointed like *Zeba*, and *Salmunna*, with abundance more of this nature: For endeavouring to put him out, and to have another in his place, the poore men were calld *Independents*, and for such hated, and persecuted: some of the poor men being weary of their lives & homes, came to *Oxford* to intreate me to be their friend to the Generall professing they durst not go home to their wives and Children, the Malignants wrath not being contented to persecute them himselfe with the rest of his complyces in his parish; but procured troopers of *Abington* Horse, to fright, slander and abuse them under the name of *Independents*, and Tub-preachers.

Thus my honest Cuntrey men, if the enemies of your peace have but so much wit as to call you *Independents*; according to these practises, its policy enough to destroy you all.

Its cause of admiration, that so many rationall godly men, as bee in this Kingdome of the Presbyterian Judgment should be so blind as not to see in every part of this Kingdome, that the same spirit of Malignancy, and Anti Christ which hitherto hath opposed the Parliament in their proceedings, hath already assumed the shape of a *Presbyter*, thereby to make a further rent and division in the Kingdome, to the end they may destroy both Parliament and people.

Let me appeale to any that have not sold themselves to partiality, and have not wholly given up themselves to believe lies.

What do ye think by that army of *French* so much feard and talkt of?

Will they be al *Presbyters* think you, have ye forgotten the bloody massacre in *France*?

Were

Were none murdered there but *Independents* think ye.

Nay further, what kind of *Presbyter*-Government shal we have setled by the *Irish* Rebels think ye; for they must come to assist you in that precious work too.

Have none of their unheard of inhumane cruelties been acted against any but *Independents* think ye.

What do ye think of the Lord *George Digby* that is to command the Army for *England* from thence, is not there a reverend *Presbyter*.

Nay further, what do you think of the gathering together of those kind of creatures in the North we used to call Cavaliers, are they all turned *Presbyters* think ye.

Were they not within this twelve moneths firing of Towns, plundering of Houses, murdering of people, ravishing of women wherever they came in the Kingdome, and went under the name of dammee Cavaliers, and the Popish Army, and are they so suddenly converted, and altogether, its time we had a nationall Church Government setled then.

Oh that ever men should thus delude themselves and be their own betrayers, and murderers, that at such a time as this, when there is such visible treachery, and wicked plotting, tending to the ruine of the whole Kingdome, that men should be silent which have so great an interest in it, and so much cause to defend the liberty of it.

Have we not cause to feare that there is a lying spirit in the mouthes of our Prophets, that at such time as this is can flatter these spiri uall wickednesses in high places; if they were the Lords watchmen, they would not be stirring up *Israel* against *Judah*, and *Judah* against *Israel*, but would tell *Judah* of his sins, and *Israel* of his transgression.

Oh that we may never see the day that those which *Englands* Parliament hath chosen out of respect to their learning and piety to be their familiar freinds, and take sweet Councel together, should in the dayes of *Absolom* rising up against *David*, act the part of Achitophel. Is it possible those which could fore-see things so long in the last plot, if not partiall could be so blind in this, and if seeing it, if not deceitfull could be so dumb in not declaring it.

Whats the reason ye have such a noyse in the pulpits against such things as could never be sufficiently proved evill, and the great crying sinnes of the nation hardly spoke of? as if one sin against the Clergy were more dangerous then a multitude of the sinns of *Sodom*, which this Kingdome is full of against that God of Heaven and Earth, which destroyed *Sodom* for sin.

By this ye may clearly see they preach themselves, and not *Christ Iesus* the Lord.

But considering it is rather their infirmities then their qualities: Let us earnestly desire, the Lord would open their mouthes, & they might shew forth his prayse, that seekesse their own things and more the things of *Iesus Christ*: that they may no longer call evill good, and good evill, but reprove the infirmities of their Brethren, as the Apostle did with the spirit of love and meeknesse: and when they are speaking against the prophanesse, lewdnes and wickednesse of the Nation; to cry aloud and spare not: to lift up their voice like a Trumpet: to preach as those that have authority, and not as the Scribes. I shall for a conclusion desire your consideration on the 33. and 34. Chapters of the prophesie of *Ezekiel*.

BRITISH MUSEUM

The

The Postscript.

Christian Reader.

I Shall desire thy Impartiall Censure on these few things. Judge, but Judge not false Judgement. Though I have endevored to discover to thee that *Antichrist* is crept in amongst us in the shape of a *Presbyter*, yet do I not in the least here strive to perswade thee that *Presbytery* is *Antichristian*; for we have been too forwards to judge of men, and things as they have been represented to us under good, or bad names. And from thence rose that true proverb among us, a Iew would not have done such a thing. But the Apostle tells them, he is not a Iew that is one outwardly, but he that is one inwardly. *Rom.* 2. 28. and this was the cause the Saints in the Apostles time differed so much by judging one another according to outward appearance as they were distinguisht by their names, some of *Paul*, and some of *Apollos*, &c. 1. *Cor.* 1. 12.

And therefore when Christ is prophesied on to come a Judge, it is said he shall not judg *after the sight of his eyes, nor reprove after the hearing of his eares, but he shall judge with righteousnesse, and reprove with equity*, and though our Judges be forwardest to judge for the rich, and speak in the proud mens Cause, *Christ shall judge for the poor, and reprove for the meek*, *Esa.* 11. 31. Therefore take heed thou dost not by thy thus judging, condemn that which Christ shall justifie, and justifie that which Christ shall condemn, especially in things that concerne Christs Kingdom: and godly people, because Christ himselfe is thereby either justified or condemned by them. *Luke* 10. 16. *Acts* 9 4.

t Therefore that I would desire thee to observe in these few things is this, that Jesus is Christ though Crowned with thornes and in a robe of mockery. *Mat.* 27. 29. that *Jacob* is not *Esau* though in his garment, *Gen.* 27. 15. and that *Iosephs* Coate is known to his Father though dipt in blood. *Gen.* 37. 33. And againe, that *Antichrist* is a *Wolfe*, though in *Sheepes* Cloathing, *Mat.* 7. 15, as much that beast when he appeared like a *Lambe* with two hornes, *Rev.* 13. 11. as when he had the seven heads and ten hornes, *v.* 1. as false an Apostle when he is transformed into an Angel of light or is like the Apostle of Christ, 2 *Cor.* 11. 13. 14. as when he is that great red Dragon standing before the woman ready to devoure her seede. *Rev.* 12. 4.

If thou dost aske me how thou shalt then know him?

I answer, by his workes; for whatsoever his shape is, his businesse is all one.

For there are some deceivers which are not *Antichrist*, such were *Peter*, *Gal.* 2. 12. and the leaders of the Saints in the 1 *Cor.* 1. and severall others through infirmity or mistake, and these the Apostle reproves as Brethren.

But the end of this decever is on purpose to destroy. *This is that roaring Lyon which goeth about seeking whom he may devoure*, 1 *Pet.* 5. 8.

Therefore of all deceivers, beware of the devouring destroying deceiver, such as doth not onely come with their mouthes full of deceit; but with their hands full of blood, who make it their businesse to root up, pull downe, and destroy; for the businesse of Christs Ministers is to plant, to build and set up. Therefore saith Christ, *I come not to destroy mens lives but to save them.* It was the work of the theife. *Iohn* 10. 10. to steale, to kill and destroy. *But I am come that ye might have life saith Christ, and that ye might have it more abundantly.*

Thus if thou art not one of those whom the God of this world hath blinded the eyes of, or that have eyes and see not, eares and hea re not, thou canst not but confesse that those deceivers which are so much in blood that are all for imprisoning, hanging, and burning are of *Antichrist* what shape soever they are in.

For

For the Churches of Saints in the Apostles dayes, were among *Heathens* and *Pagans*, *Turkes* and *Iews*.

Such as held strange opinions, such as worshipt the Host of Heaven, would have worshipt the Apostles as Gods. *Acts* 14. 11. denyed the resurrection. *Acts* 23. 8. 1 *Cor*. 15. 12. such as were so farre from calling the Apostles *Rabby* or Master that they called Christ himselfe *Belzebub* and the Apostles deceevers and bablers, thought them unworthy to live upon the earth. *Acts* 17. 18. *Acts* 22. 22. such as had seducing spirits, tast doctrines of devills, speaking lyes in hypocrisie. 1 *Tim*. 4. 2. Boasters, proud, Blasphemers, without naturall affection, Truce-breakers, false accusers, incontinent, fierce despisers of all good. 2 *Tim*. 2. 3. 4. such as held damnable heresies, even denying the Lord that bought them. 2 *Pet*. 2. 1.

And yet no persecution, no imprisoning, hanging, nor burning.

If thou or any that tells them it is lawfull to destroy men for not believing, can but shew me out of the word of God, where the time, place, or person, where, Christ or the Apostles, or any after them, we have ground to take example by. did endeavour by any outward compulsion to force men to believe, or punish any further then excommunication, for not walking in the faith receised when they have done; if they can procure me letters, I will away to *Damascus* presently.

But this was never the practise of Christ and his Church.

But of *Antichrist* and his tribe, it is they that are guilty of all the blood spilt in this kind, from *Abel* to this present day.

It is not the spouse of Christ that cometh up from the wilderneese; leaning upon her beloved. *Cant*. 8. 5.

But that great Scarlet whore that comes riding upon the beast, with whom the Kings of the earth haue committed fornication, and the Inhabitants of the earth have been made drunk with the wine of her fornication. *Rev*. 17. 12. which is the blood of the Saints and Martyrs of Jesus, vers. 6.

Not the Lamb slaine from the begining of the world.
But they which have been alwayes slaying the Lamb.
Not the Shepard that have thus destroyed the Sheepe.

But the wolfe whoſe nature it is to deſtroy, not from that God that ſo loved the world that he gave his Son, but from the Divell, which is come downe into the earth with great wrath, having but a ſhort time.

Now reader, if there be nothing here diſcover'd, but what you knew before, conſider, it was never intended for thee, but to informe the ignorant, and conforme the weak, to be a light to ſuch as are blinded with the ſmoke that aſcends out of the bottomleſſe pit, *Rev.* 9. 2. from whence aroſe this High Prieſt, *Antichriſt*, with all his tribe, verſ. 3. compared with the 11. who are ſcattered up and downe this *Kingdom*, endeavouring to deceive and deſtroy the people: whoſe way of deceiving you ſhall finde to be after this manner, to perſwade the people that the Parliament had no cauſe to wage warre with the King at the firſt. In anſwer to which I have pend the firſt part of my diſcourſe, and where that will not take, then they transforme themſelves into the ſhape or likeneſſe of *Preſbyters*, and then endeavour to perſwade the people, the Parliament are moſt of them *Sectaries*, and that they with the reſt of the *Sectaries* of the Kingdome, (in whom they conclude all the Parliament friends, whether *Preſbyters* or *Independents*) will have no Church-Government, but put down all religion, as they call it: Which baite is not onely taking with the ſcandalous and ignorant, but with many knowing people, becauſe Church-Government is not, for the preſent, ſetled: In anſwer to which, I have endeavoured to ſhew the unfitnes of the generality of this *Kingdom* for Church-Government, with ſome briefe diſcoveries of their *Preſbyterian* practiſes, and ſome probabilities of their ends and deſignes. My end in penning of it, is onely this, to let all *Syons* friends, ſee that the enemies of their peace have no ſuch way to deſtroy them, as to become ſome thing like unto them.

And that however they are now ſeparated one from another, by names of opinions;

Yet if they be Chriſts, then are they *Abrahams* Seed, and heires according to promiſe.

And though they be not all baptiſed into one Church fellowſhip

lowſhip or way of worſhip, yet they are all baptiſed into that one body of which Chriſt is the head, by that one eternall ſpirit, and ſo are Members one of another, 1 *Cor.* 12. 13.

And are thereby all imbarqu't in one Ship, and muſt all ſink or ſwim together.

So deſiring thee, what thou findeſt to be truth in it, it may not fare the worſe, for the rudeneſſe of the ſtyle. I referre it to your conſi eration, and ſhall ever be yours in the Kingdomes Cauſe.

R. L.

FINIS.